SUSUMU YAMAGUCHI

Dynamic Buddha
and
Static Buddha

THE aim of this book is to give a general survey of the development of the theory on Buddha. Prof. Susumu Yamaguchi, author of many valuable works on Buddhist philosophy, explains in this book the significance of Shakyamuni's attainment to Buddhahood, the Supreme Wisdom of Non-dualism, which constitutes the key-note of Mahayana Buddhism, the selfless deed of donation as realization of the Buddhist ideal, and the transformation of the Buddha's Supreme Wisdom into His Great Compassion. The author concludes this work by advocating St. Shinran's approach to the Faith in the Buddha Amita's Grace.

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AND
STATIC BUDDHA

RISOSHA

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A SYSTEM OF BUDDHIST PRACTICE

SUSUMU YAMAGUCHI

President of Otani University

Dynamic Buddha and Static Buddha

A SYSTEM OF BUDDHIST PRACTICE

Translated by Shoko Watanabe
Professor at Toyo University

वाराणसी

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TO

MR. KISAKU MAEKAWA

PREFACE

GYÔNEN, a great Buddhist scholar of the Kamakura period when Japanese Buddhism was taking on shape, wrote an introduction to Buddhism, entitled the "Essentials of the Eight Sects." As is exemplified by this case, Japanese Buddhism has been classified into sectarian teachings, and each sect has been trying to make clear the characteristics of its own doctrine. It was especially during the Tokugawa period when feudal system was established, that such a sectarian tendency was strengthened. It was also one of the intentions of this feudal government to divide the Buddhist Order into a number of stereotyped sects so that Buddhism as a whole might peter out. In compliance with such a governmental policy, the Buddhist sects became more and more sectarian, till they sometimes deviated from the founders' principles. They even took for granted such a state of affairs, without considering the spirit of the sects at the time of their foundation.

Of the Shin Sect—a branch of which is called the Ôtani branch to which I belong as a priest

—It has been emphasized that this Sect is a particular teaching or that it excels the other sects and has a unique merit, and it has scarcely been made clear in what respect this particular teaching is to be differentiated from the Buddhist teaching in general.

But, since Shinran, founder of the Jôdo Shin Sect, called his sect the supreme teaching of Mahāyāna, the Shin Sect is Mahāyāna Buddhism, and we must explain how the supreme teaching of Mahāyāna which is particular was developed from the general trend of Mahāyāna Buddhism.

The spirit of Mahāyāna Buddhism consists in the practical realization of the Buddha's wisdom (prajñā) and mercy (karuṇā), which is called the Bodhisattva's action. The Pure Land Teaching, which originated in Mahāyāna Buddhism in India and achieved a special development in China, laid stress on the Buddha's mercy and showed the way to the awakening open to the ordinary men, who were enabled to respond to the Buddha's grace with the Nembutsu (buddhānusmṛti).

The Nembutsu is the means to make the ordinary people answer the Buddha's mercy, and its simplest form of practice for them is the recitation of the Buddha's name, which came down from Shan-tao (Japanese: Zendô) of the T'ang Dynasty to Genshin and Hônen, who accomplished the teaching, and was practised by a number of the Japanese.

With its accomplishment as a teaching, this way of practice which was to respond to the Buddha's mercy showed a tendency to become separated from the way of practical realization of the wisdom so that the Teaching of the Pure Land advocating the salvation by the Nembutsu was opposed to the Teaching of the path of saints propounding the deliverance by accumulation of works.

Shinran was one of Hônen's disciples and kept the tradition of the Pure Land School. It was Shinran, however, who manifested that the Nembutsu responding to the mercy necessarily reveals the wisdom. This is why the practice of the Jôdo Shin Sect is explained with terms such as "the Nembutsu of the wisdom", "the wisdom of the faith" and "the great aspiration for enlightenment of the Pure Land".

Thus, according to Shinran's Shin Sect, the Nembutsu responding to the mercy necessarily enables the ordinary men to attain the wisdom.

In other words, it was through the Nembutsu that Shinran tried to grasp the whole essence of the Indian Mahāyāna Buddhism, in which the wisdom and the mercy was one. In this respect his teaching is to be distinguished from the Pure Land School which had developed in China and was completed by Hônen. Therefore Shinran's Jôdo Shin Sect or the "True Sect of the Pure Land" intends to criticize the Sectarianization of the Pure Land School and to reveal the essence of the Mahāyāna Buddhism in a historical shape of the Jôdo teaching.

It was with the same intention that the late Rev. Gesshô Sasaki, President of Ôtani University, called the Shin Sect "Shin (true) Buddhism". The present work represents lectures which I gave on some occassions. Here I tried to show how Shinran's Shin Sect as a practical system of the Mahāyāna Buddhism was necessarily developed. Thus this book is an attempt to offer my humble opinion about "Shin Buddhism" propounded by Rev. Sasaki.

Ôtani University,
Kyoto
December, 1957

Susumu Yamaguchi

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PART ONE

Chapter 1

Bodhicaryāvatāra

IN Japan there were some scholars of Japanese history or literature who were indifferent to Buddhism and also some scholars of oriental history or Chinese studies who had nothing to do with Buddhism. This may have been a result of the trend of learning in the feudalistic period of Tokugawa government, when the studies of national classics and Confucianism prevailed. But the orientalists in France and some other European countries define their attitude by declaring that "the culture of the Far East cannot be understood without the knowledge of Buddhism, as the European or the Near Eastern culture is beyond the comprehension of the students who know nothing about

Christianity or Mohammedanism."1) Because the infiltration of Buddhism reaching the depths of the oriental culture cannot fail to attract the attention of the scholars who make scientific and candid studies of this culture. The way by which French scholars approach the oriental culture was clearly expressed by M. René Grousset, French cultural envoy to Japan, in his lecture delivered at Kyoto in the autumn of 1949 under the title of "New Humanism".2) He says, "If one wishes to establish humanism in the true sense of the term in the present age, one should not press a gift of the Mediterranean culture on the oriental world." He means that it is necessary for Europeans to grasp well the oriental culture, of which Indian, Buddhist and Confucian thoughts are representatives, in order to establish the true humanism.

In the classical literature of Indian Buddhism,

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1) According to M. Sylvain Lévi ("L'Inde et le monde"). See my essay in the monthly "Shisô", published by Iwanami, Tokyo, September 1951.

2) Published in his "L'homme et son histoire." Japanese translation by Masakiyo Miyamoto in "The Athene Library" published by Kôbundô, Kyoto.

there is a work entitled "Bodhicaryāvatāra" to which scholars in France and other European countries are paying attention. Let us now discuss a part of this work in order to explain the system of Buddhist practice. I have chosen the title "Dynamic Buddha and Static Buddha" for my lecture which will treat the system of Buddhist practical philosophy. The Bodhicaryāvatāra is a work by Çāntideva, Buddhist scholar of the Mādhyamika school, who lived in India late in the seventh century A. D. This work was translated into Chinese by Thien-si-tsâi who came from north India at the end of the tenth century under the reign of the Emperor Tai-tsung of the later Sung dynasty. It is a pity, however, that there were only few learned priests engaged in translating Buddhist texts under the Sung dynasty who could be compared with their excellent predecessors under the Tung dynasty or in earlier ages. Consequently the subtle implications of Sanskrit texts of Mahāyāna Buddhism were not always sufficiently conveyed in Chinese translations of that period. Such is also the case with the Chinese version of the Bodhicaryāvatāra, which, though included in the existing Chinese tripitaka, has been disregarded by most Chinese and Japanese Buddhist scholars as being too unreliable and awkward.

This work received, however, the praise from European scholars who esteem it by saying, "Being of great literary value and with excellent philosophical contents, this over one thousand years old work appeals profoundly to our hearts". Thus it was brought to the notice of European scholars and was studied already early in the history of oriental researches there. Let us mention only some important studies on this text. Minaev, a Russian scholar edited and published the Sanskrit text in 1890 at St. Petersburg. Louis de la Vallée Poussin, professor at the University of Gant, Belgium, published the Sanskrit text with a commentary writen in Sanskrit 1903—1914, and a French translation of the text in "Revue d'histoire et de littérature religieuses" 1905—1907. Louis Finot, professor of Collège de France, published a French translation for wider reading circles in "Les classiques de l'orient" in 1920. Richard Schmidt, professor of Münster University published his German translation of the Sanskrit text as the fifth volume of the

"Dokumente der Religion". In this way this remarkable work has been often studied and translated by learned people in Europe.

Such a book may seem more peculiar in the eyes of Europeans, who have no tradition of Buddhism as a religion, than in the eyes of Japanese. If Europeans publish their works on Buddhist classics—including popular forms for general readers based on sufficient scientific foundation—, it shows a high standard of the European culture. To my knowledge there is no publication of Buddhist studies of this sort in America. Mrs. Ruth Sasaki, authoress of "The Development of Chinese Zen" 1953, when residing at the temple of Daitokuji in Kyoto, told me that French scholars have achieved best results in this field of Buddhist studies. As professor Daisetsu Suzuki says, the U. S. A., a rising nation without ancient tradition, seems little interested in studies of this kind of classics.

It is true that Americans are recently more and more interested in Buddhism, but no genuine Buddhist knowledge or faith can be expected from a country where there is no Buddhist tradition and no scientific foundation of Buddhist studies. We cannot rely on the results of Buddhist studies by Occidentals unless their knowledge is based on the real grasp of the representative Buddhist classics. It is in France and some other European countries that the Buddhist studies have gone through such a process.

I guess few educated Japanese can imagine that Buddhist studies were more and more actively pursued in Europe during and after World War II, but it is a sheer fact as stated in praise by Marcell Lalou, professor of Paris University, in the foreword to the "Bibliographie bouddhique" IX—XX, 1949, reports in epitome of contributions to the Buddhist studies in various countries in the world. The intellectuals of Japan should acknowledge fair the efforts of these European scholars who wish to establish humanism in future on the basis of these studies.

The Bodhicaryāvatāra was translated into Japanese over ten years ago but attracted little attention. Recently Enshô Kanakura, professor of Tôhoku University, completed his translation of this work from Sanskrit into Japanese, consulting works by European scholars. We are going to confine ourselves to discuss some parts of Bodhicaryāvatāra, recommending professor Kanakura's translation now published under the title of "The Way to Awakening" (Heirakuji Shoten, Kyoto 1958), to those who want to know about details of this Buddhist classical work.

Chapter 2

Meditating Buddha and Preaching Buddha

THE main topic of the Bodhicaryāvatāra is *prajñāpāramitā*. Among ten chapters of the work, the ninth deals with *prajñāpāramitā* as one of the philosophical problems and discusses the character of the Buddha from the viewpoint of *prajñāpāramitā*. Let us start with this argument on the Buddha.

The theory of *prajñāpāramitā* arouses the question as to the character of the Buddha. This theory lays stress on the emptiness or nothingness of all things as is clear from the passage of Prajñāpāramitā-hṛdayasūtra, "Matter is emptiness, and emptiness is matter," etc. If that is the case, would the Buddha himself be empty and salvation of the suffering human beings by the Buddha be reduced to nothing? Of what use would be the Buddha who does not work salvation? To these questions the author of Bodhicaryāvatāra answers as follows:

It is true, as the questioner says, that Buddha was always absorbed in contemplation without doing anything for the salvation of the human beings during the half century from his attainment of enlightenment at the thirty-fifth year of age till his entering into Nirvāṇa when he was eighty years old. The Buddha is commonly said to have been preaching to save the mankind during that period, but in reality he said no word through these decades. In other words the Buddha was in a way empty and nothing. But those who were to be saved through preaching, heard the Buddha's words emanating from his face and hair. Thus the Buddha is compared to the "thought-gem" which, though only an immovable stone, yields all desires to people.

An Indian Buddhist scholar Bodhiruci, who came to China early in the sixth century A. D., made the above-mentioned comparison, saying that the Buddha might be compared to the "thought-gem" that bestows upon everybody what he wants, when the monk commented on the passage of the Vimalakīrtinirdeça (Jap. Yuimagyô), "From the one word the Buddha utters, each one in the audience derives benefit according to his ability". Bodhiruci's argument that the Buddha preaches using one word only, may be distinguished from that of Çāntideva who maintains that the Buddha utters no word at all. But Bodhiruci, too, does not insist on substantiality of the one word, admitting that one word develops into many words and that there is no distinction between them. Consequently his view seems akin to that of the author of Bodhicaryāvatāra. We may assume that such is the Buddha's action according to the Mahāyāna doctrine.

According to Bodhicaryāvatāra the Buddha is absorbed in contemplation, i. e. the meditation upon *prajñāpāramitā* or the identity of matter and emptiness; there is nothing besides contemplation. There are many images representing the seated Buddha in meditation, representation of the Buddha's situation as explained in Bodhicaryāvatāra. You will find in works on the Indian Buddhist fine arts many images of this kind produced in the sphere of influence of Indian Buddhism.

The great image of Buddha at the temple of Tôdaiji at Nara is also a type of the meditating Buddha, called Vairocana, absorbed in the contemplation *sāgara-mudrā-samādhi* or " the seal of ocean ". It is the contemplation symbolizing the absolute serenity like the waveless ocean as placid as a mirror, on the surface of which the visible (vairocana) image of the whole universe is reflected. It is the inactive and immovable meditative Buddha indicative of placidity. The great statue of Buddha at Nara denotes the main figure of the Gaṇḍavyūha (Jap. Kegongyô). The audience is said to have understood no word of this Sūtra, when it was proclaimed by the Buddha Vairocana, as if they had been deaf and dumb, and so we may conclude that this Buddha was a silent, inactive, meditative Buddha, because his words did not reach the ears of the audience.

On the other hands, however, there are also images of the preaching Buddha. Stone reliefs are formed in India, representative of the first sermon delivered by the Buddha to a small group soon after his awakening to Buddhahood. The Small Sukhāvatīvyūha (Jap. Amidakyô) gives an account of as many Buddhas as the grains of sand of the River Ganges chanting the eulogy of the Buddha Amitāyus, protruding their long tongues covering the whole universe. These are the active figure of the Buddhas doing their utmost for the salvation of the mankind.

The preaching and active Buddha and the

meditative and tranquil Buddha are the same in essence, and the latter is the primary aspect. The more active the saviour Buddha becomes, the more meditative he becomes. The great activity of salvation of the mankind becomes real only when it returns to the meditation of emptiness. Or else it will remain polluted and cannot become the real activity of the Buddha. In this sense the figure of the Buddha absorbed in the contemplation of emptiness represents his real mode. This is what the Bodhicaryāvatāra means. Nāgārjuna elucidates likewise the same problem in the Mādhyamikaçāstra (Jap. Chūron):

> " The bliss consists in the cessation of all thought,
> In the quiescence of Plurality
> No (separate) Reality was preached at all,
> Nowhere and none by Buddha ! "

(Transl. by Th. Stcherbatsky).

Let us try to find out what is the mode of Buddhist practice according to the above indications as to what the Buddha's character is.

Chapter 3

Prajñāpāramitā or Wisdom of Non-Dualism According to Vigrahavyāvartanī

WHAT is the Buddha absorbed in meditation of emptiness in his concrete aspect? And what is the active Buddha? In order to give answer to these questions let us begin with an analysis of *prajñāpāramitā*, which forms the main topic of the ninth chapter of the Bodhicaryāvatāra, where the aspect of the meditative Buddha is discussed in order to make clear the real aspect of the Buddha.

Prajñāpāramitā may be interpreted diversely, but let us here pick out the wisdom of non-dualism as its synonym. It is customary with Buddhism to develop the theory of the awakened state of the wisdom of non-dualism on the basis of the actual state of the human being. Among the various Hindu and Buddhist scholars in India who discussed the actual state of the human being, Nāgārjuna, founder of the philosophy of Mahāyāna Buddhism (II—III century A.D.), propounds the problem of the knower and knowable in his treatise Vigrahavyāvartanī (Jap. Ejôron).1) The knower is our intellectual subject, which, like a measure, perceives and weighs the knowable or objective world. Thus, when the objective world is weighed and perceived, the concrete existence of our world is constituted. What Protagoras, Greek philosopher, means by his sentence, "Man is the measure of all things", may not necessarily coincide with the opinion of the Indian Buddhist who says that the intellectual subject as knower is the measure of the objective world, but they seem to have something in common at least in the matter of expression.

It is generally assumed that our concrete existence consists of two factors: the knower and knowable, and that both do exist. But Nāgārjuna in the Vigrahavyāvartanī criticizes this view and explains the process of development

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1) Chinese and Tibetan versions with an English translation by G. Tucci, Gaekwad's Oriental Series, vol. XLIX. 1929. A French translation by S. Yamaguchi in "Journal Asiatique" 1929. Afterwards a Sanskrit manuscript was found, which was edited by E. H. Johnston and Arnold Kunst in "Mélanges chinois et bouddhiques" 1951.

of the wisdom of non-dualism as negation of those two factors. "Vigraha" means "argument", i. e. assertion of existence of the knower and knowable. "Vyāvartanī" stands for "exclusion, negation". If the two factors are assumed and "You" and "I" are taken for granted, there ensues divergence in views, which raises disputes. Thus, exclusion of "argument" amounts to development of the wisdom of non-dualism. In other words the Vigrahavyāvartanī is a treatise on evolution of the unique wisdom.

How is explained, then, exclusion of argument or development of the wisdom of non-dualism?

Among diverse systems of Indian philosophy there is also the trend of materialistic objectivism which asserts government of the human being by the environment and, consequently, priority of the objective or outer world (things) to the inner one, existence of the latter being made dependent on that of the former. But the materialistic views attracted little attention of the author of the Vigrahavyāvartanī. It is the idealistic thought that he discusses as regards the problem of the knower and knowable. Indian idealists argue that our intellectual subject or the knower perceives and weighs the objective world or the knowable and thus our world is established because the objective world becomes a concrete existence for us. It is idealistic subjectivism admitting priority of the intellectual subject. Nāgārjuna's criticism on this theory consists of two parts.

(a) In the first place, if the opponent pleads that the knowable is perceived and weighed by the knower, and thus the knowable comes into existence, we must ask him by what the knower is engendered.

(b) If something else is necessary for origination of the knower, the third one will be required for formation of the second, so that the basis for existence of the knower will have to be sought in an endless series.

(c) Where is the origin of the knower, then? There will be no beginning of the knower. If there is no beginning, there will be no middle and no end, either. What has no beginning, no middle and no end will be incongruous with the human being, which is a temporal existence.

(d) It would be unjust to acknowledge self-dependent-existence of the knower, while the knowable is said to become knowable only when it is weighed by the knower.

(e) The opponent who defends self-existence of the knower's activity will retort upon us saying, "The knower is like a light lightening itself and others. Thus the knower establishes itself and the knowable, that is the other party, at the same time."

The author of the Vigrahavyāvartanī now points out that the simile of a light is not adequate to prove self-existence of the knower. If a light is said to lighten itself and others, darkness will also have to be said to be able to darken itself and others. Will it not be unjust to admit only that the light has the ability to lighten itself and others?

(f) The opponent admits existence of the knower and knowable and says that the latter is established by the former. He compares the knower to a light and the knowable to darkness. Then darkness, the opposite to the light, should be existent somewhere, but the former exists neither where the light is, nor where the light reaches. Thus existence of darkness being negated, existence of the knowable is negated, too. Therefore the simile of a light for explaining the knower weighing the knowable is not adequate.

By this argument the priority of the knower or subject is denied and it cannot be said that the knowable is established as such by the knower weighing the knowable. Thus the theory of priority cannot elucidate the problem of our concrete existence which is said to consist of the knower and knowable.

In the second place let us consider another theory which lays stress on *relation* of the knower or subject to the knowable or object, i. e., an explanation of our concrete existence by means of correspondence of the subject to the object. The author of the Vigrahavyāvartanī argues as follows:

(a) If the knower is said to exist previously, it can also be said to exist apart from the knowable. The knower without the knowable would make no sense. How about assuming that the knower is recognized as such when it is related to the knowable, then? But such relatedness will have to presuppose the pre-existence of the knower itself that brings about the knowable by weighing the latter. But the self-existence of the knower would exclude the necessity of its being related with the knowable and of establishing the existence of the concrete world consisting of the knower and knowable.

(b) If, on the contrary, existence of the knowable is to be presupposed so that the knower can enter into relations with it, then it will be the knowable that governs the knower or even creates the latter.

(c) Then the objective will become subjective, and the subjective will become objective, so that the two things will interchange and the distinction between subjective and objective will disappear.

(d) In short, self-determination of the knower as well as of the knowable proves impossible if the knowable should be established by the knower, which in its turn should be set up by the former.

The subjective-objective relation might be compared to the relation of parent and child or that of progenitor and progeny, but this does not apply to our case, because distinction between subjective and objective would be impossible since the son would have to produce his parent.

Such being the case, the subjective and objective as are commonly assumed, turn out to be inadmissible even when you want to prove their existence by considering the true relation between these two factors.

Thus the dualism of the knower and knowable has proved impossible even when you advance the theory of priority or the theory of correspondence. The sphere where this truth is accepted and practised is the world where the wisdom of non-dualism is active.

Chapter 4

Significance of Arguments in Vigrahavyāvartanī

THE above logical process in which the wisdom of non-dualism is pursued in the Vigrahavyāvartanī, is not peculiar to this treatise. As we have discussed elsewhere, Nāgārjuna develops the similar arguments in the tenth chapter of his main work Mādhyamikaçāstra,[1] where he uses the simile of fire and fuel to explain the support and supported, which correspond to the knower and knowable stated above. Also as regards the problems of the active and passive modes in other passages, he always applies the above-stated logical process as a whole or in part, sometimes even more in details. This is the development of the fundamental reasoning of Buddhism according to Nāgārjuna. He criticizes in the forms of the theory of priority and the theory of correspondence all that is commonly believed to constitute our concrete

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1) Cf. St. Schayer, Feuer und Brennstoff, ein Kapitel aus dem Mādhyamikaśāstra des Nāgārjuna mit dem Vṛtti des Candrakrīti, RD VII, Lwow, 1930.

existence: the knower and knowable, the subject and object, the producer and product etc. The author of the Vigrahavyāvartanī criticizes explicitly the thoughts of the Nyāya system, who maintains the reality of the knower and knowable, but his criticism is also offered implicitly on other systems of thoughts. As stated in the last chapter, Nāgārjuna's criticism on the theory of the knower and knowable is hurled at all religious and philosophical thoughts which maintain either the theory of priority or the theory of correspondence, even beyond the limits of the ancient India. In regard to the religious world in general, it is certainly a theory of priority that maintains that God the creator exists in advance and creates us the creature. If someone asserts that the saviour Amitābha exists previously as Buddha and saves us ordinary people so that the world of salvation is established, his Amidism as religion of salvation is also a kind of the priority theory and is open to Nāgārjuna's criticism. There is an old Japanese saying, "I hardly like to go to paradise, but I have to go in order to assist Amitābha." This sarcasm may be regarded as a criticism made from Nāgārjuna's viewpoint to the effect that a pre-existing Amitābha would be inconsistent with establishment of the actual world of salvation. Moreover we quoted above the argument to prove the knower as pre-existent, which runs, " the knower can be compared to a light which lightens itself and others." If someone uses a similar expression when asserting that Buddha enlightens himself and others, such an idea of priority may also be defeated by the method of the Vigrahavyāvartanī. On the other hand some people accept the existence of the saviour Amitābha and the common people who are to be saved, and argue that the world of salvation exists by reason of relatedness of Amitābha to the common people. Such a theory of correspondence will not escape Nāgārjuna's criticism.

Thus it is clear that usual acceptance of the active and passive or the subjective and objective is based either on the theory of priority or the theory of correspondence. Therefore the modes of the active and passive or the subjective and objective are criticized and their existence is defeated and denied, in the same way as the knower and knowable in the Vigrahavyāvartanī. In other words dualism is negated and non-dualism is validated. Since non-dualism is the criticism on all sorts of thinking that admit existence of dualism, the critical non-dualism is identical with the wisdom of non-dualism.

Chapter 5

Causation of Interdependence — Historical Background of the Thought of the Wisdom of Non-Dualism

THE wisdom of non-dualism or *Prajñāpāramitā* was emphasized by Nāgārjuna and the logic of its development was also stated precisely by him, but this proposition cannot have been originated by him. The historical background of establishment of this wisdom of non-dualism is what is called the truth of causation of interdependence *Pratītyasamutpāda*).

Of the theory of interdependent causation it is stated in many important scriptures, including the oldest ones recording the event of Çākyamuni's attainment of the enlightenment, as follows:

> " This is the true, unchanging mode of existence of things whether Tathāgata is present or not."

Çākyamuni's realization of Buddhahood is said to be owing to contemplation of this truth of interdependent origination. There are many passages in the Buddhist literature as follows:

> "In the first, middle and last watches of the seventh night of his contemplation under the tree of Bodhi, he contemplated repeatedly the truth of interdependent origination; and by declaring that he who realizes the truth of interdependent causation destroys all doubts, he, like the sun shining in the sky, put the Evil One's armies to rout."

In the Greater Sukhāvatīvyūha (Jap. Daimuryôjukyô) there is a description of Çākyamuni's acts, where it is stated:

> "He subdued the Evil One's armies and retinue by means of his power of wisdom and realized the highest enlightenment by acquiring the abstruse truth."

"The abstruse truth" or "the abstruse and profound truth" means doubtless the truth of interdependent causation.

In the stanzas of the first chapter of Vimalakīrtinirdeça (Jap. Yuimagyô), the guild-master Ratnākara eulogizes the Buddha's virtues and spiritual experience in this way:

"All these things are originated dependent on the causes and there is no self, no enjoyer, and no creator."

That this also denotes the interdependent causation experienced spiritually by the Buddha, will be made plain in the course of this lecture.

The truth of interdependent causation is the principle and standpoint of Buddhism, and the progress of Buddhism without the tradition of this truth is inconceivable. But during the several centuries following Çākyamuni's nirvāṇa this Buddhist tradition was not always worthily upheld. Although maintaining the Buddhist tradition, some followers could not keep themselves from falling into mistakes of a bias to the thoughts of priority or correspondence which became targets of criticism of the Vigrahavyāvartanī as stated above. The mission to rectify these mistakes and revive the veritable Buddhist tradition of the theory of interdependent origination was entrusted to Nāgārjuna's system of Buddhism. This is why his system is said to consist in refuting false doctrines and bringing out the truth. Thus "causation of interdependence" is interpreted in our case as "interdependent and interrelated existence of the subjective and objective" or "origination and existence of the subjective and objective which are interdependent and interrelated." Accordingly the theory of priority which admits the priority either of the subjective or of the objective, or the theory of correspondence which asserts establishment of the relation between these two factors which are supposed to exist separately and simultaneously, is not admissible. According to the theory of interdependent origination every kind of realism that presupposes existence of the substantial subjective and objective is to be rejected. In other words the subjective and objective regarded as substantial are nothing and empty from the view-point of interdependent causation. Therefore there is no decided difference between what depends and what is to be depended upon in the light of interdependent causation.

As we found out interchange of the active and passive while pursuing the relation of the knower and knowable in the third chapter, we find that what depends and what is depended upon come into being by being interdependent without self-determination of each factor. This is the same as the performer of acts seen in a mirage: any substantial existence neither of a performer nor his acts can be decisively admitted as regards the relation of the performer to his acts. In this case the substance of the performer or his acts is çūnyatā, i. e. *empty* or *nothing*.

In the mirage, however, the performer and his acts which are void and nothing, can exist only interrelatedly. In the same way existence of the unsubstantial subjective and objective can be expressed only interrelatedly in the world of interdependent causation. Such existence of the unsubstantial subjective and objective which are expressed interrelatedly is called *nominal* or *imaginary* (*prajñapti*). Imaginary structure is the real feature of our existence in the world of interdependent origination. Thus the mode of our existence in the interdependent world is nothing, viewed as substance, but exists as imaginary construction.

Therefore our existence in the interdependent world is not absolute nothingness. Existence of the substantial subjective and objective is denied, but the imaginary world exists. This is why it was often noticed as regards Buddhism that the theory of interdependent causation is not identical with nihilism that negates or defies the law. The theory of interdependent causation and the doctrine of çūnyatā do not remain within the sphere of nihilism or negativism in spite of remarks made by some European scholars. Çūnyatā means something more than "emptiness, voidness, nothingness." We have always to reflect upon one important fact that the interdependent causation is imaginary. It is true that the idea of an imaginary existence is liable to lead to the conception of life which is expressed as "the life is an evanescent sojourn", and to incur the blame that Buddhism does not esteem the human nature highly because it results in such a view of life. But the intention of the theory of "the imaginary structure" is to criticize the theory of priority and the theory of correspondence that admit the existence of the things in general which are not conceived as originated interdependently. Therefore the imaginary structure denotes the valid mode of human existence from the point of view of interdependent origination.

Such interdependent origination explains the real mode of our existence any time and anywhere, according to Buddhism. Whatever is connected with our existence is dependent on this truth of interdependent causation and is subjected to criticism in every detail. Thus our existence is to be criticized from the view-point of the theory of interdependence. That is to say, our existence consisting of the subject and object is to be criticized and examined in the light of interdependence. When it is criticized and examined in this way, the wisdom of non-dualism is revealed as stated above.

Chapter 6

Prajñāpāramitā—The Pure Threefold Circle

THE wisdom of non-dualism as negation of the knower and knowable which was stated above from an intellectual view-point, may be expressed more actively and practically. That is to say, our active existence finds expression in the performer and objects of action, the doer and deeds. This pair of factors may also be denoted by three elements: the performer, performance and the object of performance, or, to use the Indian expressions, *kartṛ*, *karaṇa* and *kriyā* or *karman*. This idea may be more concretely exemplified by the deed of donation. The act of giving is shown by a gift, and the object of donation is the receiver. Thus the act of donation consists of three factors: giver, gift and receiver. Donation is commonly supposed to presuppose the existence of the giver "I", the gift and the receiver "you". Thus it is said, "I give you this gift." Generally speaking, no one will doubt that the ethical deed of donation is accomplished in this way.

From the view-point of Buddhism, however, it was argued that our concrete existence is not to be elucidated either by the theory that admits the priority of the knower or subjective to the knowable or objective, or by the theory of correspondence that asserts the contemporaneity of the subjective and objective and the relatedness of the former to the latter. This argument applies to the question of donation. Some people might defends the theory of priority of the subjective, because donation is only possible if the donator who possesses the gift exists previously; this might be styled a capitalistic conception of donation, to use a modern phrase. Some others might set forth the theory of priority of the objective by saying that the rich can give a gift only in case the poor who receive the gift are there beforehand —so to say a proletarian conception of donation. These two kinds of the theory of priority are inadmissible. Furthermore some others might admit the simultaneous existence of the giver, gift and receiver and assert the fact of donation as relatedness of the giver to the receiver by means of gift. This last theory of correspondence, which might seem objective and plausible, is not admissible either. The common conception of donation corresponds to one of these three theories. But the donation given in accordance with such theories does not deserve the name in the sense of Buddhism.

In the sense of Buddhism, donation must be given in accordance with the truth of interdependent origination. The three factors of donation are to be conceived as existent because they are interrelated, and the substance of each of them is void and nothing, like the three factors of the mirage. Their existence is admissible because they are interrelated. This is what is called the donation of pure threefold circle (*trimaṇḍala-pariçuddha*). It is called "a circle", because, where there is one of the three factors, there are necessarily also the other two connected with it, and none of them exists by itself in any case. The interrelated three exist as interdependently originated i. e. as a circular system. To be more precise: just as we found above the conversion of the active and passive ultimately when we pursued the relation of the knower to the knowable, so we discover here, too, that the subjective of donation was not "I" the giver, but "you" the receiver. It is strippingoff of the subjectiveness and objectiveness and negation of the subjectiveness and objectiveness by means of conversion of the subjective and objective. It is so to say a dynamic and freely revolving circle. Therefore it is not permitted to give a donation with distinctive consciousness drawing the fixed distinction of the three factors to the effect, 'I' the giver being existent make a gift to you." If such distinctive consciousness is not present, it is pure donation. In Buddhism it is called pure, because it is establishment of selflessness and selfless deeds, the consciousness of "I" the giver having been negated.

When Prof. Daisetz Suzuki talked on philanthropy with a rich widow, staff member of the Red Cross, from Luxemburg, he said that the Buddhist philanthropy consists first of all in giving up "myself", in accordance with the Buddhist principle stated above.

Such donation of the pure threefold circle of which no existence of "I" the giver and "you" the receiver is acknowledged, is nothing other than *Prajñāpāramitā* or the perfection of wisdom. *Prajñā* is the wisdom which is able to realize the nothingness of the three factors so that

"I" the giver and "you" the receiver are ignored. Being the ultimate stage of donation, it is called *pāramitā*, i. e. "coming to the opposite shore" or perfection. According to Buddhism a good deed, such as donation, is not accomplished as a moral act unless it has become *prajñāpāramitā*. Otherwise an act of donation is not recognized as such. In other words donation becomes *prajñāpāramitā* in the light of critique of donation by means of the truth of interdependent causation.

In this sense *prajñāpāramitā* of donation is negation of the realistic thought which is possessed with the idea of individuality and substantiality of the giver, gift and receiver by distinguishing them: "I am the giver", "This is the gift", and "You are the receiver". But it does not mean the nothingness of the moral act of donation. The existence of the act of donation is manifested by interdependence of the giver, gift and receiver. Thus the act of donation as imaginary structure is acknowledged. In other words "I" the giver and "you" the receiver are not grasped as substantial, because there is no thought, "I gave you something" while the act of donation is being done. It is an act stripped of ego, the subjective and objective being inverted while the act of donation is being performed by me. This is the act of donation without "myself", as Prof. Suzuki said. It is an act of donation as penitence, because it is disclaimed as such as being unreal and insubstantial, even when it is being performed by "myself". This is what Buddhists call "donation of non-donation". "Non-donation" means negation of the act of donation that is conceived as real; and "donation of non-donation" means the empirical act of donation which, though unreal, is provisionally manifested by interdependence of the giver, gift and receiver. Such is the mental attitude of *prajñāpāramitā* as regards the donation, which corresponds to the state of "the meditating Buddha absorbed in the meditation of emptiness without preaching a sermon" referred to above (Chapter 2). It was also said, "People listen to the sermon emanating from the face and hair of the meditating Buddha who is absorbed in the contemplation of emptiness refusing to preach". In the same way *prajñāpāramitā* of donation is performed as unreal by disavowing the fact of donation. There seems to be something in common between the two aspects of mental state: selfless preaching by one who is absorbed in the meditation of emptiness and denies his preaching on one hand, and unreal donation by one who is repentant and disavows his own act of donation on the other. Every kind of Buddhist practice is done in such a state of mind. To make the matter clearer we have to go further in details.

PART TWO

Chapter 7

Emptiness, Suchness and Meditative Buddha

COGNITION of non-duality or perfection of the supreme wisdom is the state where the generally accepted dualism of subject and object is negated and becomes void, since subject and object in our existence cannot be defended on the ground of potential realism or of parallelism of the two factors. This state is called subject-object-free emptiness, suchness or nirvāṇa. Nirvāṇa is extinction or tranquilization of subject and object, it is also called suchness, because it is the real state of things true to the law of interdependent origination. This is the Buddhist goal, emancipation, the world of Buddhahood. This state was indicated above by referring to " the meditative Buddha absorbed in the meditation of emptiness, without preaching a sermon." Notwithstanding his absorption in the meditation of emptiness, or rather for this very reason, the meditative

Buddha delivers the beings who listen to his voice emanating from his head and hair and revealing the truth. He would not be the meditative Buddha if he didn't emancipate the beings by means of preaching when he is absorbed in the meditation of emptiness. He would be simply a hermit or recluse resting content with the meditation of emptiness. The raison d'être of the meditative Buddha consists in that his preaching is available for people because of his absorption in the meditation of emptiness. From a religious view-point the Buddha is compared to the Cintāmaṇi or 'thought-gem', that is inactive but supposed to yield its possessor all desires. Missing of this point will produce a misunderstanding that Buddhism is a religion of the hermits who renounce the world and seek to be absorbed in the supermundane meditation of emptiness. This will also lead people to believe that Buddhism is good-for-nothing in the actual world. How do the Buddhists approach this problem? This will be our main topic in the following chapters.

Chapter 8

Criticism On Tenacity For Emptiness

FROM what has been stated, it follows that the goal of Buddhism is the perfect wisdom or suchness, it is the state of emptiness where what is generally accepted as subject and object is negated. But such a state is liable to be identified with 'becoming emptiness'. In this case, the emptiness is the effect and 'I' who become the emptiness am the agent, so that existence of subject and object is admitted willy-nilly. As long as subject and object are assumed, their substantiality is still astir; they are emptiness in name, but the same as subject and object of potential realism or of parallelism, which were rejected by emptiness. Those things which are active and to which one adheres and gives the name of emptiness, are not emptiness, but substance. They represent no real state of emptiness, but tenacity for realistic emptiness. Whereas emptiness means detachment from the substance of potential realism or parallelism,

i. e. from the image to which one clings, tenacity for emptiness implies emptiness which one grasps as an image, as an idol. Buddhism rejects such tenacity for emptiness as an idol or stalemate in emptiness. Some people advocate extreme monasticism or anchoretism, arguing that the perfect wisdom or emptiness is to be attained only by those who have renounced the world and live in sylvan retirement or join a monastery. But they are exposed to danger of taking to the realistic view of emptiness. It will be a smattering of the teaching of perfect wisdom and escapism of anchoretic religion. Even Buddhism, if one is bigoted and adheres to it, is dispraised as Hīnayāna. In this state wily vices which are different from those common in the actual world, are often rampant, and they are all the more harmful because they seek to disguise themselves by quietism or asceticism. A passage from a Buddhist scripture runs,

> "O Kāçyapa, the views maintaining the existence of real individuals are a blunder as great as the Mount Sumeru. However those who, being full of pride, cling to the conception of Non-substantiality (as an absolute principle) commit an error still

greater."[1]

This is a warning against attachment to emptiness that runs counter to the basic principle of Buddhism. Another passage from the same scripture declares one who adheres to emptiness to be incurable, in the following language:

> "The doctor administers to the patient the purgative medicine that is to cure completely the disease. But if the medicine remains in the patient's stomach, it will make the illness worse. Adherence to emptiness is compared to the medicine oppressing the stomach. Such a patient is incurable."[2]

Nāgārjuna, too, in his Prajñāpāramitā-çāstra, speaks of one who adheres to emptiness as follows:

> "He is like a rustic who thinks that salt itself will have a good taste because it

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1) The Kāçsyapaparivarta. English translation by E. Obermiller, "The Sublime Science of the Great Vehicle to Salvation, being A Manual of Buddhist Monism", Acta Orientalia Vol. IX, 1931, pp. 161–162. This passage is quoted in the Prasannapadā, cf. Stanislaw Schayer, "Ausgewählte Kapitel aus der Prasannapadā", W. Krakowie, pp. 38 f.

2) Cf. Schayer, op. cit.

improves the flavour of food, and crams his mouth with salt. He suffers from too much salt in his mouth."[3]

In his Mādhyamika-çāstra he expresses the same idea as follows:

"The virus of a venomous snake may be used also as a medicine, but if one makes a bungle when seizing a snake one is to perish by the poison."[4]

This is also the reason why the Buddhist literature describing the Buddha's life relates that, when he attained the perfect awakening under the Bodhi tree, he kept silence lest the revealing of the state of emptiness that he realized might do no good and much harm to people, and that it was only after a week when he was persuaded by the god Brahman that he resolved to preach.

As stated above, those who adhere to emptiness are depreciated as Hīnayānists. Such

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[3] A passage from the Prajñāpāramitopadeça. Cf. Étienne Lamotte, "La Traité de la Grande Vertu de Sagesse", Tome II, Louvain, 1949, p. 1094.

[4] Cf. "Die Mittlere Lehre des Nāgārjuna, nach der chinesischen Version übertragen," von Max Walleser, Heidelberg, 1912, p. 159.

Heīnayānistic prejudices of those who adhere to the realistic and objective emptiness are not only to be found within the limits of ancient India when the movements of Mahāyāna Buddhism developed. Such tendencies are seen also in the Jôdo School, a branch of the Mahāyāna. For instance, rebirth in the pure land is negation of our actual existence; it is possible only through criticism on our actual life. If, on the contrary, the pure land is comprehended in the same way as this actual life and fancied to be a joyful world beyond our world, it is only another world to be conceived as similar to the actual world. It is no pure land resulting from criticism on actualities and transcending them. Therefore, Rennyo of the Pure Land School criticizes such opinions, saying, "One who wishes to be reborn in the pure land on hearing it is a joyful world, cannot become Buddha." Shinran said, "I never regret even if I go to hell." These words may denote that he did not share the above-mentioned opinion of the pure land. As a matter of fact, the thought of rebirth in the pure land is irreparable when it is misunderstood. A common saying goes, "Yearning for a happy rebirth is no more upright than a pinetree on the beach." The Buddha's instruction we quoted above to the effect that it is better to perceive an ego as large as Mt. Sumeru rather than to adhere to emptiness, applies also to the case of those who yearn for a happy rebirth, those incurable victims of emptiness.

A man who attended a meeting of Nembutsu followers wondered why there were few people with a commonplace look and why they were not going to invite such people to their assembly. A lack of ordinary people at such meetings indicates a distortion of the teaching, i. e. the tenacity for and attachment to emptiness. Besides the aspirants for a rebirth in the pure land, there are also other kinds of bigoted, eccentric and offensive religionists. They are all similar to the blind advocates of emptiness.

Previously I identified interdependent causation with emptiness and nominal formation. This does not imply a separate existence of emptiness or of nominal formation. When we practise the law of interdependent causation, our subject and object act as such and are negated as being empty at the same time.

Action and negation go side by side. In other words, our subject and object are non-existing as regards their reality, they are nominal formations. Thus emptiness and nominal formation develop interdependently, imposing a stress on each other. Such a flow, where emptiness deepens and nominal formation is purified, is the practice of interdependent causation, which is called the practice of the middle way, because emptiness and nominal formation interact without lapsing into one-sided emptiness or nominal formation.

But the blind advocate of emptiness fails to see the aspect of nominal formation and stiffens emptiness. What does the flow mean where emptiness and nominal formation interact and develop? Let us now explain how emptiness deepens, and make clear the aspect of nominal formation by the way.

Chapter 9

Conquest over Emptiness

BUDDHISM warns earnestly its followers against one-sided emptiness and disapproves such a state of emptiness. It is said that emptiness itself is empty.[1] What is meant by this expression is as follows. Our subject and object conceived as substance from the view-point of potential realism or parallelism are negated and nullified according to the law of interdependent causation. And negation itself, which is apt to be imagined as substance again, must also be negated and nullified. Then, what is thus negated may also be taken for a reality and it must be again negated and nullified. When the law of interdependent causation offers a just criticism on our existence, it exposes our realistic thoughts in the form of self-attachment and attachment to possessions such as "subject and object" or "I and he" infinitely; and

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1) "'Leer' auch ferner ist leer." Max Walleser, op. cit. p. 161. Cf. also the Prajñāpāramitāçāstra in Chinese, Taishō edition vol. XXV, p. 327 a.

then it continues to criticize the realistic thoughts without limitation. Thus in the light of the law of interdependent causation criticism is offered on our existence and awakens our reflection ad infinitum. Being deprived of our subject-object-existence through criticism and reflection ad infinitum, we shake with fear. This state of ours is called "the deep pit of terror", at the sight of which we shudder. This is also named "the deposit (*dhātu*) of self-attachment and attachment to possessions from time immemorial". The deposit is a bottomless lode that we dig and explore without end. According to Buddhism our existence is called *vipāka*, 'differently ripening', which implies that our existence is ripened here by our *karman*, i. e. different kinds of actions and deeds. This is an aspect of the above-mentioned "deposit from time immemorial" reflected in our concrete action. The Buddhists mean such a state by *karman*, *karman* accumulated in previous existences, and accordingly, a deep consciousness of sinfulness. When we speak of our transmigration from all eternity, we are giving expression to our surprise on reflecting that we have been roaming about the boundless impassable dense forests of self-attachment and attachment to possessions.

And, one who has thus realized one's own state of transmigration from all eternity will find out the same state of transmigration of all the sentient beings, which is the endless bonds of self-attachment and attachment to possessions. It is one's own personal problem to discover, contemplate and criticize one's own self-attachment and attachment to possessions without limitation; but it is also the problem of the infinite criticism on self-attachment and attachment to possessions of all the sentient beings.

By our sufferings or passions the Buddhists mean primarily our self-attachment and attachment to possessions, which make us fancy that "I" and "Mine" do exist. When our infinite self-attachment and attachment to possessions are annihilated, being exposed to the critical light of the interdependent origination, not only we, but also all the sentient beings, attain the perfection of the supreme wisdom; i. e. we, together with all the sentient beings, reach Nirvāṇa and are emancipated, since our self-attachment and attachment to possessions are destroyed and our passions are eradicated. Accordingly, of the Bodhisattva's Four Great Vows, the first ("Sentient beings are innumerable: I vow to save them all") and the second ("Our evil passions are inexhaustible: I vow to extinguish them all") carry one and the same implication.

Chapter 10

The Idea of the Original Vow

THE above Buddhist ideal is attained when the infinite light of the interdependent origination shines on our subject-object existence so that the subject and object are negated and the self-attachment and attachment to possessions are destroyed, i. e. the perfection of the supreme wisdom is infinitely realized. It is the idea of Buddha's original vow that embodies the infinite realization of the perfection of the perfection of the supreme wisdom. By means of the light of the interdependent origination, the self-attachment and attachment to possessions formed by us as well as by all the sentient beings should be negated. This is Buddha's original vow and Buddha's infinite pledge. It is also called the previously made vow, the vow that precedes us. The self-attachment and attachment to possessions from all eternity is negated and the perfection of the supreme wisdom is realized, when we shudder at the depth of the self-attachment and attachment to possessions;

for we have been previously made dependent on the conditionality and necessity of the truth of interdependent origination. *Praṇidhāna*, the Sanskrit word denoting the original vow, which may also mean a prayer, is literally interpreted as "placing previously". Thus, the previously made vow involves beforehand the conditionality and necessity of the perfection of the supreme wisdom being realized through the truth of interdependent origination. It is also the original or fundamental vow, because its previousness implies its fundamentality. It goes without saying that the previousness in this case has nothing to do with potential realism refuted above. This spiritual activity is symbolically expressed in various scriptures as the original vow of the Bodhisattva Kṣitigarbha, that of the Buddha Bhaiṣajyaguru, that of the Buddha Amitābha, etc.

Chapter 11

Transformation of the Supreme Wisdom into the Great Compassion

THUS, *prajñāpāramitā* or the supreme wisdom will necessarily be transformed into the mode of the great compassion.

Why? The supreme wisdom is the wisdom of non-duality through which the existence of subject and object is annihilated, and at the same time, as was noticed previously, the attachment to the wisdom of the emptiness or the tenacity for emptiness is contradictory to the real significance of the wisdom of emptiness. In order to realize the full significance of the wisdom of emptiness, we have to observe and criticize our state of infinite attachment to ourselves and our possessions as well as the state of self-attachment and attachment to possessions in all beings, so that the emptiness does not stagnate as such. In this way, the self-attachment and attachment to possessions are destroyed. Thus *prajñāpāramitā* is being accomplished infinitely.

Now, apart from the annihilation of the passions of self-attachment and attachment to possessions as well as the convertion of self-attachment and attachment to possessions into the absolute truth, no merciful action is conceivable. Thus Shinran says in his " Hymns of Praise of Great Teachers ",

> " That Name of Buddh' of Boundless Light
> And His works of wisdom's high light
> Break that etern'l illusion's gloom,
> Answering to our wish forth right."
>
> (English translation according to the
> " Shinshu Seiten ")

There can be no blessing for us nor accomplishment of our desire for salvation apart from the destruction of " that etern'l illusion's gloom ", of the self-attachment and attachment to possessions existing from eternity. Therefore, the infinite realization of the perfection of the supreme wisdom is nothing other than the practice of the infinite compassion. Accordingly, when the wisdom is accomplished as such, (i. e. the wisdom itself is brought to perfection), it is transformed into the compassion (which brings others to perfection), so that there is no difference between wisdom and compassion.

When the wisdom of emptiness faces, annihilates, and breaks down the existence of self-attachment and attachment to possessions, which is extremely contradictory to the truth of emptiness, it becomes the great compassion. In reality the compassion consists in this, that the wisdom of emptiness discovers and annihilates the infinite existence. In order to discover the infinite existence, we have to abandon the unreal supermundane life and go out into the real world, because it lies beyond the reach of the monks and hermits who have forsaken the world. In the real world, however, we should not attach to ourselves and our possessions as might be expected there, but destroy and annihilate attachment to ourselves and our possessions. As regards the pure threefold circle (Chap. 6) we stated that, from the view-point of Buddhism, destruction and annihilation of attachment to oneself and one's possessions is said to be pure. In like manner, the activity of the above compassion is purification, because the great compassion, having gone out into the world of self-attachment and attachment to possessions, destroys these attachments. While the perfect wisdom or the wisdom of non-dualism is supermundane, the great compassion is called "the wisdom that purifies the world", in which the subject and object are active insomuch as it is concerned with the worldly existence. It purifies the world, because it destroys attachment to substantiality of subject and object that are active there.

The wisdom that purifies the world implies the mode of worldliness, because the subject and object are active and are to be destroyed by this wisdom. This wisdom must cover everything in the world as the object of knowledge. In Buddhist India the worldly subjects as object of knowledge are studied in the forms of the five branches of learning (*vidyāsthāna*): Buddhist philosophy (*adhyātma-vidyā*), logic (*hetu-vidyā*), philology (*çabda-vidyā*), medicine (*cikitsā-vidyā*), and handicraft (*çilpakarmasthāna-vidyā*). Every Mahāyāna Bodhisattva is supposed to master them. For instance, Asaṅga says in his Mahāyānasūtrālaṃkāra:

> "No saint can achieve the omniscience without studying the fivefold science".[1]

In other words, if a Bodhisattva fails to master all these branches of learning, he is sure to encounter the obstacle to the attainment of Buddhahood. This obstacle is called "intellectual faults" (*jñeyāvaraṇa*). The Bodhisattva has to remove the intellectual as well as the moral faults (*kleçāvaraṇa*) by means of the wisdom of *prajñā*. Thus, the Mahāyāna Bodhisattva reaches his highest ideal when he has studied all the branches of the worldly learning in order to free himself from the intellectual faults and has overcome the self-attachment and attachment to his possessions in his worldly existence in order to be relieved of the moral faults.

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[1] "S'il ne s'est pas appliqué aux cinq Sciences classiques, le saint par excellance n'arrive absolument pas à l'Omniscience." Asaṅga, Mahāyāna-sūtrālaṃkára, Exposé de la doctrine du grand Véhicule, par Sylvain Lévi, Tome II, Paris, 1911, p. 127 (Ch. XI Question de l'Idéal 60°).

Removal of the moral and the intellectual faults is made possible by the twofold knowledge: absolute knowledge and empirical knowledge, or knowledge of non-origination (*anutpāda-jñāna*) and knowledge of decay (*kṣaya-jñāna*). Absolute knowledge discerns the truth of interdependent origination as it is, it is the knowledge of non-duality that has destroyed subject and object. It is also called knowledge of non-origination, because it negates the discriminating cognition that the things are originated here as subject and object. Knowledge of decay, on the other hand, is pure worldly knowledge or knowledge of decay, because it follows, perceives, and purifies every object it finds, without adherence.

Thus one may gather from the above statement what is the concrete aspect of the pure worldly knowledge which constitutes the great compassion.

Accordingly, since the practice of the pure worldly knowledge is indispensable to Buddhism, this religion can by no means be defined as pessimistic or anchoretic.

This knowledge is pure, because it negates the substantiality of subject and object, active and passive, without adhering to them, in spite of their activity. It denotes the actual value of the flow of emptiness and nominal formation, which are identical with each other. We have stated above that the nominal formation is the right expression for our subject-object existence in Buddhism. Just for the same reason the nominal formation may be called also the excellent reality. The Pure Land is the purest form of the nominal formation. Since it is the flow of the nominal formation, which is identical with emptiness, the Pure Land is the most excellent fruit of the practice of the Middle Way, it is the world constituted by the action of the great compassion.

In this way, the great compassion goes into the worldly existence leaving the wisdom of emptiness, and goes back to the emptiness. It pursues the same course repeatedly. To quote a saying of preachers of old, the Buddha has gone back and forth thousand times between our world and the Pure Land. This saying implies that the completely free action is carried out between the emptiness and the existence. The couplet of the Prajñāpāramitā-hṛdaya which runs: "Form is emptiness and the very emptiness is form," denotes the same state of things; the first half of the couplet describes how the Buddha goes to the emptiness leaving the existence, and the second half describes how he goes back to the existence leaving the emptiness. Thus, this couplet expresses the development of identity of wisdom and great compassion.

Chapter 12

Vow of Infinite Light and Infinite Life —Enlightenment of Amitābha

THE way of negation leading to the wisdom of emptiness is the extreme rigorism destroying the substantiality of the ego's existence. It looks like a terrible, severe, steep, impassable narrow passage, as exemplified in the case of the Prince Sudāna who gave up all his possessions (see Hyakuzô Kurata's play entitled "Pince Fuse's Renunciation of the World"[1]). The emptiness, however, is the destruction of adherence to the substantiality of subject and object or of discrimination and limitation of "you" and "I", and, in its perfect state, it is compared to the immense atmosphere, because the atmosphere is unique and ubiquitous without any discrimination or limitation, and accordingly it does not cramp or arrest our

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1) Viśvantara-jātaka. Cf. "Le traité de la Grande Vertu de Sagesse", par Etiénne Lamotte, Louvain, 1949, p. 713.

activities. In the same way the perfection of the supreme wisdom, which realizes the emptiness is said to pervade the whole atmosphere and reach the dharma-spheres in the ten directions. It is the wisdom of non-duality, freed from the restricting adherence to the substantiality of subject and object, " you " and " I ". It also destroys the obstruction and obscuration in the shape of substantialistic adherence to oneself and one's possessions. Thus wisdom is compared to the sunshine that dispels mist, cloud, and darkness. Wisdom is really light. Since the wisdom of emptiness pervades the whole atmosphere and reaches the dharma-spheres in the ten directions without limitation, it is called the " Infinite Light." By means of this wisdom the infinite world of existence is infinitely repudiated, or to speak more concretely, all the living beings are infinitely freed from their self-adherence and adherence to their possessions. This is what we have called the transformation of the wisdom into the great compassion. All the living beings are represented in the infinite historical development of the human race, and the great compassion that develops infinitely in the infinite course of history is called the "Infinite Life."

The Infinite Light and the Infinite Life are the epithets of the Buddha Amita, according to the Small Sukhāvatvīyūha. 'A' is a prefix having a negative sense and 'mita' means 'measured', so that 'amita' signifies 'immeasurable'. Thus the Lord Amita is the immeasurable wisdom and immeasurable great compassion itself. We have stated above (Chap. 10) that the transformation of the supreme wisdom into the great compassion is the Buddha's fundamental and original vow. The Lord Amita's essence consists in his vow of the Infinite Light and Life. Some followers of the Shin Sect declare that the teaching concerning the Lord Amita's original vow of the Infinite Light and Life is exclusive with their own sect, but it is not so. It is a natural consequence of the development of the Buddhist thoughts on the Buddha nature.

Not only followers of the Shin Sect, but also some outsiders think that the teaching of the Lord Amita's original vow is peculiar. Sir Charles Eliot, who lived in Japan for several years, says as follows (Prof. S. Miyamoto informed me of this passage): "The worshippers of Amida in Japan are numerous, prosperous, and progressive, but should this worship be called Buddhism? It has grown out of Buddhism, no doubt, all the stages except the very earliest are perfectly clear, but has not the process of development resulted in such a complete transformation that one can no longer apply the same name to the teaching of Gotama and the teaching of Shinran?" (Japanese Buddhism, p. 389 f.). Eliot is of the opinion that Amidism is different from the ordinary Buddhist thoughts. Prof. Emil Brunner visited Japan in 1949 (about the same time when René Grousset was also in this country), and when he was invited to a tea party in Kyoto, he put a question to Prof. S. Hisamatsu of the Kyoto University, if the Lord Amita had nothing to do with the supreme wisdom of emptiness, and the latter answered that such a suspicion was unfounded. Not only Sir Eliot and Prof. Brunner, but many other people have similar suspicions. Some of them assume the similarity between the Shin Sect and Christianity. Such misunderstandings come from failure of a right understanding of the development of the thoughts of the supreme wisdom in the Mahāyāna.

As stated above, the thought of the original vow of the Infinite Light and Infinite Life is a natural consequence of Buddhism. The Jôdo Shin Sect founded by Shinran was no more the same Pure Land School as was expounded in China, because the former developed the Pure Land system as a natural consequence of Mahāyāna Buddhism while the latter explained Amidism distinguished from the general trend of Buddhism.

The supreme wisdom that is identified with the Infinite Light negates infinitely the existence, and may be called *nihilistic;* and the great compassion that is associated with the Infinite Life, follows and accompanies all the sentient beings as infinite existence, and is *realistic.* But, in spite of their apparent contradiction with each other, the supreme wisdom and the great compassion are one and the same thing. Therefore, when they attain the highest perfection and accomplish the complete self-identity, the Buddhahood is realized. In other words the vow of Amita representing the Infinite Light and Infinite Life is realized as the Buddha Amita. It is obvious that the enlightenment of the Buddha Amita is the ideal perfection of the practice of the middle way taught in Buddhism.

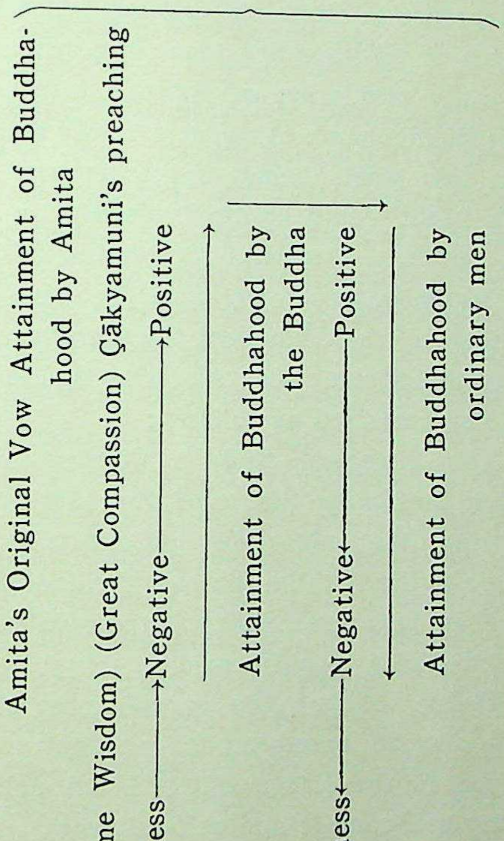
Chapter 13

Teaching of Çākyamuni

LET us now set forth our views in a less abstract way. The great compassion has been said to free all the sentient beings of their adherence to themselves and their possessions so that the supreme wisdom pervades them. But, in reality, when we talk of all the sentient beings, we are considering our own actual state. That is to say, it is we whom the supreme wisdom has to pervade, and it is our self-adherence and adherence to our possessions that are to be annihilated. For this purpose, we have to experience the realization of the supreme wisdom through the great compassion. We come into contact with the great compassion when we accept the teaching which expresses the great compassion in a worldly way. It is through the great compassion that the supreme wisdom of emptiness annihilates our adherence to ourselves and our possessions with regard to our existence. But we should not have been able to share the benefit of the great vow of the great compassion, if we had no other recourse but to appeal direct to the Lord Amita who is said to stay in the Pure Land beyond one trillion Buddha-fields in the west. We need something which is nearer to the aspect of our world. Only when emptiness assumes a positive shape of our worldly existence, it can annihilate our adherence to ourselves and our possessions which are conceived as real. Emptiness becomes positive when it is expressed as subject and object of our existence, though it is beyond such modification in itself. Emptiness reveals itself as subject and object, knower and knowable, signifier and signified, or as our thought and speech. The supreme wisdom reveals itself as our thought and speech, when its teaching is preached and practised in our world, i. e. when Çākyamuni realizes and preaches the law of interdependent origination which is the supreme wisdom. His teaching frees us from our adherence to ourselves and our possessions, and conducts us to deliverance. This is the accomplishment of the Buddha's vow and the perfection of Buddhahood. Thus Amita's vow was realized as the Buddha Amita. Therefore, the attainment of Buddhahood by the Lord Amita is complete when Çākyamuni appears in our world in order to propound the teaching of the supreme wisdom so that we are freed of our adherence to ourselves and our possessions, and are conducted to deliverance. In this way Amita has accomplished his Buddhahood and we attain the supreme wisdom of emptiness, freed from our adherence to ourselves and our possessions.

Thus, the supreme wisdom of emptiness in its utmost profundity is negative to the utmost degree, and is positive to the utmost degree at the same time. It is attainment of Buddhahood by the Buddha and it enables us to enter into emptiness. This is attainment of Buddhahood by us ordinary people, whose essence is existence. Attainment of Buddhahood by the Buddha and our attainment of Buddhahood may seem to be different, but, in reality, there is no difference between the two cases. This is what is called the identity of ordinary men with the Buddha. It represents the religious world in Buddhism.

Identity of ordinary men with the Buddha


Amita's Original Vow
Attainment of Buddhahood by Amita
(Supreme Wisdom)
(Great Compassion)
Çākyamuni's preaching
Emptiness → Negative → Positive
Attainment of Buddhahood by the Buddha
Emptiness ← Negative ← Positive
Attainment of Buddhahood by ordinary men

The religious world in Buddhism is realized only when we are delivered from defilements, i. e., adherence to ourselves and our possessions, by means of Çākyamuni's preaching, which is a this-worldly revelation of Amita's accomplishment of Buddhahood. A miracle of the ordinary man in this world being direct favoured with Amita's Light would be impermissible in Buddhism. Such a heretical creed, the so-called secret teaching, was rejected in the Shin Sect. According to the Shin Sect the significance of the accomplishment of Amita's Buddhahood may be summarized as follows:

(1) The historical Buddha Çākyamuni has preached the Large Sūtra of Sukhāvatīvyūha, advocating the adoration of Amita's name 'Homage to the Buddha Amita!' ('Namu Amida Butsu!' in Japanese), which is the revelation of the Lord Amita in our world ;

(2) Being told of the significance of the Buddha's name based on his original vows as explained in the Large Sūtra, I am delivered from my self-conceit and self-reliance ;

(3) And thus I am conducted to the enlightenment and become Buddha without fail.

This is by no means a teaching exclusive with the Shin Sect, but a natural consequence of Buddhism. This explains not only how the Buddha accomplishes his Buddhahood, but also how a common human being attains the Buddhahood.

This is why Çākyamuni's preaching expressed as this-worldly thoughts and words forms the moment (or cause of movement) enabling ordinary people to attain the Buddhahood on the basis of the completion of the Buddha's Buddhahood. The Buddhist is not expected to accept a mystic view advocating the mystic union which would directly unite us to the Buddha without mediation of Çākyamuni's preaching which consists of worldly thoughts and words.

The Buddha's completion of Buddhahood necessitates emptiness being not only consummated as such but also completed as phenomenal existence, i. e., as thoughts and words in the world, where subject and object are to be recognized. As stated above, the meditating Buddha has not preached even a word, because he attained the completion of emptiness when he became Buddha. And yet, just since the Buddha attained the completion of emptiness, he reveals himself as Çākyamuni, who becomes Buddha and preaches by means of worldly expressions. But, in as much as the supreme wisdom of emptiness is consummated, the aspect of this world is being negated to the furthest limits, and so the Buddha utters no word at all in the final analysis though he may seem to preach in this world. The meditating Buddha is the most compassionate Buddha at the same time, and by reason of his great compassion, people are saved, hearing his most eloquent sermon radiating from his face and hair.

It is the supreme wisdom of emptiness that brings about the great compassion, and it is ineffability that makes possible the greatest sermon as a form of the great compassion. Çākyamuni, or the transformation body, who sets forth the truth, protruding his tongue that covers the whole universe consisting of a triple thousand great thousand worlds, is no other than the meditating Buddha, possessed of the supreme wisdom of emptiness and refusing to preach.

Now we may hope that we have illuminated the question clearly enough that we took up above (Chap. 2).

Chapter 14

Practice of Buddhists

BUDDHISM is based on the above-stated practical system. Thus our Buddhist practice consists in nothing but the destruction of our adherence to ourselves and our possessions by means of the Buddha's teaching. As we stated above (Chap. 6), when, for instance, one gives a donation, one should not have a consciousness, "I give you this gift," because in such a consciousness there remains intact the substantial ego. If the ego continues to exist, the donator always keeps in mind the gift and its receiver, and is fettered by his own act of donation. A meritorious deed such as donation performed in such a consciousness will be poisonous, give rise to suffering and delusion, and prove to be harmful both to the donator and the others, however often the deed may be repeated. This is why Buddhism not only recommends meritorious deeds, but also emphasizes the indifference to the merits, i.e. the negation of the meritorious deeds themselves so that the selflessness may be brought to perfection and that ego may be completely destroyed. Thus it is said, " No meritorious deed can be accomplished without pure mind (*citta-prasāda*)," or, to use a more positive expression, "all the functions of body, mouth and mind become one with the highest good by virtue of pure mind." The passage in the Vimalakīrtinirdeça (Jap. Yuimagyô), " When one's mind is pure, one's land is also pure" conveys the same meaning: if you have a pure mind, you are expected to found a Buddha-land. The highest good is the foundation of a Buddha-land. Pure mind is a synonym of 'Faith' (*çraddha*), a state of mind of one who goes to the Incomprehensible Lord for refuge, who is beyond all imagination and expression. This may also be called devotion (*adhimukti*). It is a state of mind of one who effaces oneself and accepts single-mindedly the unaccountable emptiness beyond subject and object. It may also be said to be the mind freed from self-power.

A question may be raised: Doesn't renunciation of self-power lead to backwardness, enervation and lack of social practice? This occurs if one sticks to non-ego and emptiness and becomes involved in the Hīnayāna. The true non-ego and the true emptiness must be negation of negation, and conversion of the supreme wisdom to the great compassion must be accomplished so that an immense number of living beings may be converted. It is to be noted that the Buddhist practice has in view not only the performance of work, however constructive the work may be from a social view-point, but also, to a far greater degree, the furtherance of self-extinction through the act. Thus non-ego is realized when work is being done.

According to the Vimalakīrtinirdeça (end of the first chapter), Çāriputra who was regarded as the wisest of all the disciples of the Buddha, could not understand why Çākyamuni's Buddha-land had such a poor appearance. He could not understand that this filthy world was a Buddha-land, i. e. pure land. Then, the Buddha told him that it was quite the same as the blind could not see the dazzling sun and the glorious moon, and touched the earth with the toe; at this the earth revealed miraculously its original purity so that Çāriputra could comprehend the real aspect of Çākyamuni's Buddha-land. Buddhism will admit no miracle in the physical world. The above passage, too, is not meant to describe a rare phenomenon beyond our comprehension. This is rather a symbolical expression of Çāriputra's mental process when he consented to accept the Buddha's land where the Buddha is realizing emptiness freed from subject and object and beyond imagination and description. Acceptance of the Buddha-land, pure land, by Çāriputra who was renowned for his wisdom, implies that he recognized the incomprehensible state when his thoughts and words dependent on his most profound wisdom, were extinguished and non-ego was realized.

The Pure Land Scripture (the Small Sukhāvatīvyūha) is said to be the last Sūtra preached by the Buddha Çākyamuni, in order to transmit the teaching of the Pure Land to his wise disciple Çāriputra. And it is also said that Çākyamuni accomplished the most difficult work by preaching this Sūtra. It was the most difficult work, because his wisest disciple had his thoughts and works extinguished and went to the Ineffable Lord for refuge. The transmission of the teaching was most difficult, because the recipient was endowed with the greatest intelligence. This is why Çāriputra comes later to accept the Pure Land according to the above passage from the Vimalakīrtinirdeça. And for the same reason, the transmission of the teaching of the Pure Land was not completed until his greatest intelligence was negated and ego extinguished.

The transmission to Çāriputra was left till later on with prudence, because the Pure Land Teaching as the supreme wisdom of the Mahāyāna was to be established in our world of history only through realization of voidness and non-ego of the greatest ability by the most talented one. In other words, the man of the greatest talent had to discover his own inability because of his ability. Thus, 'emptiness of ability' and 'ability of nominal formation' coincide with each other and flow as an endless stream of human history.

We find this kind of practice already in the earliest communities shortly after Çākyamuni's death. Those communities exhibited no outstanding characteristics as Buddhists. They were nothing but groups of itinerant monks, who met together during the rainy season. This is why Alexander the Great could not discern Buddhist monks when he invaded India and marched into the Panjab. Also Megasthenes of Greece, author of the 'Indica', seems to have perceived no signs of Buddhist activities even at Pātaliputra, capital of Magadha, which must have been a centre of the Buddhist communities in those days. The Saint Rennyo, the reviver of the Shin Sect in the fifteenth century, admonished repeatedly his followers saying, "You had better be called cow-stealers rather than be regarded as Buddhists who seek for the salvation of Amita." He said also, "It doesn't matter what sect it may be called ; the Nenbutsu alone is priceless, methinks." According to him, there should be no display of substantial existence of Buddhists, there should be only activities of Buddhists, Nembutsu-followers, whose existence is imaginary.

It is also the case with the Meditating Buddha, as stated above. The more he preaches, the farther he enters into the contemplation of voidness. It is also the same with us ; our actual practice must develop into penance. By penance I do not mean such a naive deed as confessing one's faults in the presence of others ; not only confession of one's evil deeds is required, but one is expected to repent one's whole life and extinguish ego of one's entire activity of both merits and demerits. This is what Shinran terms "the vilest sins."

The fact that we, who have been lying from all eternity in the abyss of adherence to ourselves and our possessions, always bolstering up ego, counter to the teaching of non-ego, have become penitent for the vilest sins and realize the absolute negation, owes to the great compassion through which the accomplishment of Buddhahood of the Lord Amita was embodied into the preaching of the Lord Çākyamuni and was conveyed to us. Therefore our penitence based on the Buddha's great compassion, is not a pathetic, sentimental painful expression, but a thanksgiving with tears of gratitude. Thus comes to existence the world of salvation where grief and gratitude become one.

In short, the Buddhist practice consists of the above-stated self-extinction, negation of self-power and self-consciousness, which means the infinite purification of actual practice and avoidance of pollution by ego. The Buddhist practice centres on the path of purification.

The Saint Shinran put it as follows in one of his Hymnes of Praise,

"The Heathern Ninety-five spoil life,
Only the Buddha Way is pure."

This couplet, it may be assumed, implies, on one hand, his lamentation for defilement of the world by the ninety-five kinds of heretics at the Buddha's time, but on the other hand, it expresses his heartfelt admiration for the pure Buddha way, path of purification, of which the supreme wisdom of emptiness is the essence, and which consists in the movement of the pure worldly wisdom accompanied by the great compassion.

We will here refrain from discussing what significance the Buddha's way may have for the culture of the whole world, and return to the new humanism advocated by M. René Grousset which I mentioned at the commencement of this work. He maintains that the future humanism cannot be established on the foundation of the culture of the Mediterranean world alone, and that Buddhism and Confucianism must also be taken up so that the Mediterranean culture may have a chance for reflection. In conclusion, he maintains among other things the one point: Buddhism deserves the noble designation of humanism, as this teaching inspires non-ego, i.e. the spirit of self-renunciation, self-sacrifice, for the benefit of mankind. We Orientals have, on our part, to make efforts to establish humanism in future by bringing home to people the real significance of the doctrine of non-ego. This is the best way for us Orientals to contribute to the world culture and this is also the way for revival of the spiritual culture of the Orient.

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著者　山口益

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